

**N**OW IESVS CHRIST our Lord, and GOD,  
Euen the Father which hath loued vs, and  
giuen vs euerlasting consolation by his spirit:  
and good hope through grace: purge our dead con-  
sciences, and stablish our hearts in euery good word  
and worke vnto the end: that beeing made the  
seruants of GOD, wee may haue our  
fruit in holinesse, and in the end  
eternall life. Amen.

**Laus DEO.**

UNIVERSITY  
LIBRARY  
CAMBRIDGE

**N**OW IESVS CHRIST our Lord, and GOD,  
Euen the Father which hath loued vs, and  
giuen vs euerlasting consolation by his spirit:  
and good hope through grace: purge our dead con-  
sciences, and stablish our hearts in euery good word  
and worke vnto the end: that beeing made the  
seruants of GOD, wee may haue our  
fruit in holinesse, and in the end  
eternall life. Amen.

**Laus DEO.**

UNIVERSITY  
LIBRARY  
CAMBRIDGE



THE  
COPIE OF THE  
Sermon preached on  
good Friday last before  
*the Kings Maiestie,*

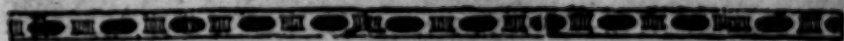
By D. ANDREWES Deane  
of Westminster.

6. April 1604.

UNIVERSITY  
LIBRARY  
CAMBRIDGE



see - E - 12. 9



LONDON  
Printed by R. Barker, Printer  
to the Kings most Excellent  
Maiestie. An. 1604.





THE  
COPIE OF THE

Sermon preached on

Good Friday last before

the Right Reverend

By D. Andrews, Dean

of Westminster

London 1794



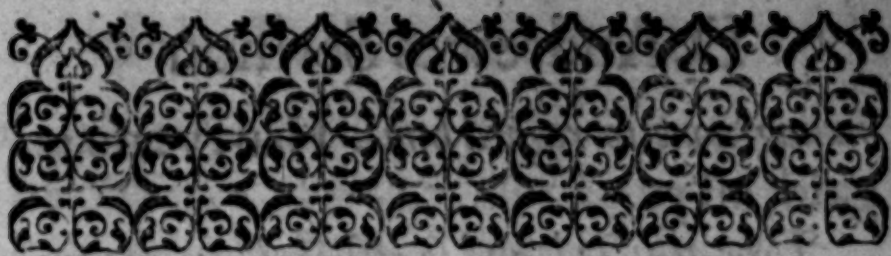
1115:90

Printed by R. Barker, Printer

to the King most Excellent

Majesty's Command





# Lament. Ierem.

## CAP. I. 12.

**H**A V E yee no Regard,  
ô all ye that passe by the way?  
Consider, and behold : If euer there  
were sorrow like my Sorrow, which  
was done vnto mee, wherewith the  
Lord did afflict mee in the day of the  
fiercenesse of his wrath.



*The very reading  
or hearing of which verse,  
there is none but will pre-  
sently conceine, it is the  
voice of a partie in great  
extremitie. In great ex-  
tremitie two wayes : First, In such distresse, as  
neuer was any, If euer there were sorrow  
like my sorrow? And then, in that distresse  
A 2 hauing*

A Com-  
plaint.

## D. Andrewes Sermon

having none to regard him : Haue ye no regard, all ye?

1. Cor.  
10. 13.

To be afflicted, and so afflicted, as none euer was, is very much : In that affliction to finde none to respect him or care for him, what can bee more ? In all our sufferings it is a comfort to vs that we haue a Sicut : that nothing hath befallen vs, but such as others haue felt the like : But here, Si fuerit sicut ? If euer the like were (that is) neuer the like was.

Iob 19.  
21.

Againe, in our greatest paines, it is a kinde of ease, euen to finde some regard. Naturally wee desire it, if we cannot be deliuered, if we cannot be relieued, yet to be pitied : It sheweth, there be yet some, that are touched with the sense of our miserie, that wish vs well, and would giue vs ease if they could : But this Afflicted here, findeth not so much, neither the one, nor the other : but is euen as he were an outcast, both of Heauen and Earth. Now verily a heauie case, and worthy to be put in this booke of Lamentations.

Christs  
complaint

I demaund then, Of whom speaketh the Prophet this ? of himselfe, or of some other ? This I finde, there is not any of the ancient writers, but doe

## of the Passion of Christ.

doe apply, yea, in a maner appropriate this speech to our Sauour **CHRIST**, And that this very day, the day of his Passion, (truely termed here the day of Gods wrath:) And wheresoeuer they treat of the Passion, euer this verse cometh in: And (to say trueth) to take the words strictly as they lie, they cannot agree to, or be verified of any, but him, and him onely. For though some other, not unfitly, may bee allowed to say the same words: it must be, in a qualified sense: for, in full and perfect proprietie of speech, He, and none but he: None can say, (neither Ieremie, nor any other) Si fuerit dolor, sicut dolor meus, as **CHRIST** can: No day of wrath, like to his Day: no sorrow, to be compared to his, (all are short of it,) nor his to any, it exceedeth them all.

And yet, according to the letter, it cannot be denied, but, they be set downe by Ieremie, in the person of his owne people, being then come to great miserie, and of the holy Citie, then laide waste, and desolate by the Chaldæes. What then? Ex Ægypto vocaui Filium me- Hos. 11.  
um, Out of Ægypt haue I called my Sonne, <sup>1.</sup>



## D. Andrewes Sermon

*was literally spoken of this people too : yet is*  
Matt. 2. *by the Euangelist applied to our Sauour Christ.*  
15.  
Pfal. 22. *My God , my God , why hast thou for-*  
1. *saken me ? at the first uttered by Dauid. yet*  
Mat. 27. *the same words our Sauour taketh to himselfe,*  
46. *and that more truly, and properly, then euer Da-*  
*uid could : and of those of Dauids, and of these*  
*of Ieremies, there is one and the same reason.*

*Of all which the ground is, that correspon-*  
*dence which is betweene Christ and the Patri-*  
*arches, Prophets, and People before Christ, of*  
1. Cor. *whom the Apostles rule is, Omnia in figura*  
10. 11. *contingebant illis : That they were them-*  
*selues Types : and their sufferings, forerunning*  
*figures of the great suffring of the Sonne of God;*  
*which maketh Isaaks offering, and Iosephs*  
*selling, and Israels calling from Ægypt, and*  
*that Complaint of Dauids, and this of Iere-*  
*mies, appliable to him ; That he may take them*  
*to himselfe, and the Church ascribe them to him,*  
*and that in more fitnessse of termes, and more*  
*fulnesse of trueth, then they were at the first spo-*  
*ken by Dauid, or Ieremie, or any of them all.*

*And this rule, and the steps of the Fathers*  
*procee-*

## of the Passion of Christ.

proceeding by this rule, are to me a warrant, to expound and apply this Verse (as they haue done before, ) to the present occasion of this time; which requireth some such Scripture to be considered by vs, as doeth belong to his Passion, who this day powred out his most precious Blood, as the onely sufficient Price, of the deare purchase of all our Redemptions.

Be it then to vs, ( as to them it was, and as most properly it is ) The speech of the Sonne of God, as this day hanging on the Crosse, to a sort of carelesse people, that goe up and downe without any maner of regard of these his Sorrowes and sufferings, so worthie of all Regard. Haue ye no regard? ô all ye that passe by the way, Consider and behold, if euer there were sorrow, like to my Sorrow, which was done vnto me, wherewith the Lord afflicted me in the day of the fiercenesse of his wrath. Here is a Complaint, and here is a Request. The parts. A complaint, that we haue not: A Request, that wee would haue the Paines and Passions of our Sauour Christ in some Regard. For first he complaineth (and not without cause)

Haue

## D. Andrewes Sermon

Haue ye no regard? And then (as willing to forget their former neglect, so they will yet doe it,) hee falleth to entreate, ô Consider and beholde!

And what is that we should Consider? The Sorrow which he suffreth: and in it, two things: The Qualitie, and the Cause. 1. The Qualitie, Si fuerit sicut: If euer the like were; And that either in respect of Dolor, or Dolor Meus. The Sorrow suffered: or the Person suffering. 2. The Cause: that it is God, that in his Wrath, in his fierce Wrath, doeth all this to Him, which cause will not leaue vs, till it haue led vs to another cause in our selues, and to another yet in him; All which will serue to ripen vs to Regard.

These two then specially we are moued to Regard. 1. Regard is the maine point. But, because therefore we Regard but faintly, because either we Consider not, or not aright; we are called to consider seriously of them. As if he should say, Regard you not? If you did Consider, you would: if you Considered as you should, you would Regard as you ought. Certainly the  
Passion,



## of the Passion of Christ.

*Passion, if it were thoroughly Considered, would be duely Regarded. Consider then.*

*So the points are two: The Qualitie, and the Cause of his suffering: and the dueties two: To Consider, and Regard. So to Consider, that we Regard them, and him for them.*

---

Haue ye no Regard? &c.

**C***O cease this Complaint, and to graunt this Request: wee are to Regard: and that we may Regard, wee are to Consider the paines of his Passion. Which, that wee may reckon no easie common matter of light moment, to do, or not doe, as we list: First, a generall stay is made of all passengers, this day. For (as it were from his Crosse) doeth our Sauour addresse this his speech to them that goe to and fro, the day of his Passion, without so much as entertaining a thought, or vouchsafing a looke that way. O vos qui transitis! ô you that passe by the way, stay and Consider. To them frameth hee this speech, that passe by: To them,*  
*B and*

*The parties to whom.*

*O al ye that passe by the way Consider.*

## D. Andrewes Sermon

and to them all. O vos omnes, qui transitis,  
ô all ye that passe by the way, stay and Consider.

Which very stay of his, sheweth it to bee  
some important matter, in that it is, of all. For,  
as for some to bee stayed, and those the greater  
some, there may bee reason; the most part of  
those that goe thus to and fro, may well entend  
it, they haue little els to do. But to except none,  
not some speciall Persons, is hard. What know  
wee their haste? Their occasions may bee such,  
and so Urgent, as they cannot stay. Well, what  
haste, what businesse soeuer, passe not by, stay  
though. As much to say, as, Bee they neuer so  
great, your occasions; they are not, they cannot  
be so great as this: How Urgent soeuer, this is  
more, and more to be intended. The Regard of  
this, is worthy the staying of a iourney, It is  
worth the Considering of those, that haue neuer  
so great affaires in hand. So materiall is this  
sight in his accompt; which serueth to shew the  
exigence of this duetie. But as for this point  
it needeth not to bee stood upon to vs heere at  
this time: We are not going by, we need not bee  
stayed; vve haue stayed all other our affaires, to  
come

## of the Passion of Christ.

come hither, and here wee are all present before God, to haue it set before vs, that we may consider it. Thither then let vs come.

That which we are called to behold and Consider, is his Sorrow : And Sorrow is a thing, which of it selfe Nature enclineth vs to behold, as being our selues in the bodie which may be one day in the like sorrowfull case. Therefore will euery good eye turne it selfe, and looke vpon them that lye in distresse. Those two in the Gospel, that passed by the wounded man, before they passed by him, (though they helped him not, as the Samaritan did) yet they looked vpon him as he lay. But this partie here, lieth not, he is lift vp, as the Serpent in the wildernesse, that vnlesse vve turne our eyes away purposely, wee can neither will, nor choose but behold him.

But because to Behold, and not to Consider, is but to gaze; And gazing the Angel blameth in the Apostles themselues, wee must doe both : both Behold, and Consider : looke vpon, with the eye of the Body, that is, Behold; and looke into, with the eye of the Minde, that is, Consider. So saith the Prophet here. And



## D. Andrewes Sermon

Hebr. 12. the very same doeth the Apostle aduise vs to  
 2.3. doe, First, ἀφορᾶν, to looke vpon him, (that is,  
 to Behold) and then, ἀναλογιζέσθαι, to thinke  
 vpon him, that is, to Consider his Sorrow:  
 Sorrow sure would be Considered.

The Quali-  
 fic, If euer  
 the like.

Now then, because as the qualitie of the Sor-  
 row is, accordingly it would be considered, (for  
 if it be but a common Sorrow, the lesse wil serue,  
 but if it be some speciall, some very heauie case,  
 the more would bee allowed it: for proportio-  
 nably with the suffering, the consideration is to  
 arise:) To raise our consideration to the full,  
 and to eleuate it to the highest point, there is vpon  
 this Sorrow set a Si fuerit sicut, a note of  
 highest eminencie: for Si fuerit sicut, are  
 wordes that haue life in them, and are able to  
 quicken our consideration, if it be not quite dead:  
 For, by them wee are prouoked, as it were, to  
 Consider, and considering, to see whether euer  
 any Sicut may bee found, to set by it, whether  
 euer any like it.

For if neuer any, Our Nature is, to regard  
 things exceeding rare and strange; and such as  
 the like whereof, is not els to bee seene. Vpon this  
 point

## of the Passion of Christ.

point then, there is a Case made, As if he should say, If euer the like, Regard not this; But if neuer any, Bee like your selues in other things, and vouchsafe this, (if not your chieftest,) yet some Regard.

To enter then this Comparison, and to shew it for such. That, are wee to doe, three sundry wayes: For three sundry wayes, in three sundry wordes, are these Sufferings of his here expressed: all three within the compasse of the Verse.

In the three parts of his Sorrow.

The first is מַכָּה Mac-ob (which we read Sorrow,) taken from a wound or stripe, as all doe agree. 1.

The second is גְּהוֹלֵל Gholol we read Done to me, taken from a word that signifieth Melting in a fornace; as S. Hierom noteth out of the Chaldaee (who so translateth it.) 2.

The third is הֶגְלָה Hoga where we reade Afflicted, from a word which importeth, Renting off, or bereauing. The old Latine turneth it, Vindemiauit me, As a Vine, whose fruit is all plucked off. The Greeke vvith Theodoret ἀποφύμιον μὲν as a Vine or tree, whose leaues are all beaten off, and it left naked and bare. 3.

## D. Andrewes Sermon

In these three are comprised his Sufferings, Wounded, Melted, and Bereft, lease and fruit, (that is) all maner of comfort.

i.  
Of the qualitie.

First of the qualitie of his Passion.

Of all that is pœnall, or can bee suffered, the common diuision is, Sensus, & Damni: Griefe for that vve feelee, or, for that vve forgoe. For that vve feelee, in the two former, Wounded in body, Melted in Soule: For that vve forgoe, in the last; Bereft all, left neither fruit, nor so much as a lease to hang on him.

i.  
Pœna sensus in the Body.

According to these three, To consider his Sufferings, and to begin first with the first. The paines of his Body, his woundes and his stripes.

Our very eye vvill soone tell vs, No place vvas left in his Body, vvhere hee might be smitten, and vvas not. His skinne and flesh rent vvith the vvhips and scourges, His hands and feet vvounded vvith the Nailes, His head vvith the thornes, His very Heart vvith the Speare-point; All his sences, all his parts loden vvith vvhatsoever vvit or malice could inuent. His blessed Body giuen as an Anuile to be beaten vpon, vvith the vviolet hands of those barbarous miscreants, till they brought him into this case, of  
Si



## of the Passion of Christ.

Si fuerit sicut. For, Pilates ( Ecce Homo! ) <sup>Ioh. 19.</sup> His shewing him vvith an Ecce, as if <sup>5.</sup> he should say, Beholde, looke, if euer you saw the like ruefull spectacle. This very shewing of his, sheweth plainly, he vvvas then come into a wofull plight; So vvoefull, as Pilate verily beleueed, his very sight so pitifull, as, it vvould haue moued the hardest heart of them all to haue relented, and said, This is ynough, vve desire no more. And this for the vvounds of his Body, ( for on this vve stand not )

In this one peraduenture some Sicut may be found, in the Paines of the Body: but in the se- <sup>2.</sup> <sup>Pena sensus</sup> <sup>in the Soule.</sup> cond, the Sorowe of the Soule, I am sure, none. And indeede, the Paine of the Body is but the Body of Paine: the very soule of Sorrowe and Paine, is the soules Sorow and Paine. Giue me <sup>Syra. 15.</sup> any grieve, saue the grieve of the minde, <sup>75.</sup> sayth the *W*iseman. For (saith Salomon) the <sup>Prou. 18.</sup> spirit of a man will sustaine all his other <sup>14.</sup> infirmities, but a wounded spirit who can beare? And of this, this of his Soule, I dare make a Case, Si fuerit sicut.

Hee began to be troubled in Soule, <sup>Ioh. 12.</sup> saith <sup>27.</sup>

## D. Andrewes Sermon

Luke 22. 44. *saith S. Iohn: To be in an Agonie, sayth S. Luke: To bee in anguish of minde and deepe distresse, sayth S. Marke. To haue his Soule round about on euery side enuironed with Sorow, and that, Sorow to the death, Heere is trouble, anguish, agonie, sorrowe, and deadly sorrow: but it must be such, as neuer the like; So it was too.*

Luke 22. 44. *The estimate whereof we may take from the second worde, of Melting, that is, from his sweat in the Garden; strange, and the like whereof was neuer heard or seene.*

*No manner violence offered him in Body; no man touching him, or being neere him, in a colde night (for they vvere faine to haue a fire within doores) lying abroad in the ayre, and vpon the colde earth, to be all of a Sweat, and that Sweat to be Blood; and not as they call it, Diaphoreticus, a thinne faint Sweat; but Grumolus, of great Drops, and those, so many, so plenteous, as they went through his apparell and all; and through all, streamed to the ground, and that in great abundance; Reade, Enquire, and Consider, Si fuerit sudor sicut sudor iste:*

*If*

## of the Passion of Christ.

If euer there were Sweat like this Sweat of his? Neuer the like Svveat certainly, and therefore neuer the like Sorow. Our translation is, Done vnto me: but vve said, the vvord properly signifieth (and so S. Hierome and the Chaldey Paraphrast reade it) Melted me. And truely it should seeme by this fearefull Svveat of his, he vvvas neere some fornace, the feeling vvwhereof, vvvas able to cast him into that Svveat, and to turne his Svveat into drops of Blood. And sure it vvvas so: For see, euen in the very next words Verse 13. of all to this verse, he complaineth of it, Ignem misit in ossibus meis, That a fire vvvas sent into his bones vvwhich melted him, and made that bloodie Svveat to distill from him. That houre, vvwhat his feelings vvvere, it is dangerous to define: vve knowv them not, vve may be too bolde to determine of them. To very good purpose it vvvas, that the ancient Fathers of the Greeke Church in their Liturgie, after they haue recounted all the particular Paines as they are set dovvn in his Passion, and by all, and by euery one of them, called for mercie; doe, after all, shut vp all with this, Δι' ἀγνώστων κοπιῶν καὶ βασάνων ἐλέησον καὶ σώσον ἡμᾶς, By thine vnknownen  
C Sorowes



## D. Andrewes Sermon

Sorowes and Sufferings felt by thee, but not distinctly knowen by vs, haue mercie vpon vs and saue vs.

Nowve, though this sufficeth not, nothing neere; yet let it suffice, (the tim: being short) for his paines of Body and Soule: for those of the Bodie, it may be some may haue endued the like: but the sorowes of his Soule are vnknooven sorowes: and for them, none euer haue, euer haue, or euer shal suffer the like, the like, or neere the like in any degree.

3  
Pana Dam-  
ni.

And nowv to the third. It vvas said before, To be in distresse, such distresse as this vvas, and to finde none to comfort, nay not so much as to regard him, is all that can be sayd, to make his sorowv a Non ficut. Comfort is it, by vvhich in the midd:st of all our sorowves, vve are Confortati, that is, strengthened and made the better able to beare them all out. And vvho is there, euen the poorest creature among vs, but in some degree findeth some comfort, or some regard at some bodies handes? For if that bee not left, the state of that partie is here in the third vvord said to bee like the tree, vvhose leaues and vvhose fruit

## of the Passion of Christ.

fruit are all beaten off quite, and it selfe left bare and naked both of the one and of the other.

And such vvas our Saniours case in these his Sorowes this day, and that so, as vvhhat is left the meaneſt of the ſonnes of men, vvas not left him: Not a leafe. Not a leafe! Leau<sup>1</sup>es, I may vvell call all humane Comforts and Regards, <sup>1</sup> Leau<sup>1</sup>es. <sup>1</sup> Withered leau<sup>1</sup>es. whereof he was then left cleane desolate. 1. His owne, they among vvhome he had gone about all his life long, healing them, teaching them, feeding them, doing them all the good hee could, it is they that cry, Not him, no, but Barab<sup>Ioh. 18.</sup> bas rather; Away with him, his blood <sup>40. and</sup> be vpon vs and our children. It is they <sup>19. 15.</sup> that in the midst of his sorowes, shake their <sup>Mat. 27.</sup> heads at him, and cry, Ah thou wretch: they that in his most disconsolate estate and cry, Eli, <sup>Mar. 15.</sup> Eli, in most barbarous manner deride him, and <sup>29. 36.</sup> say, Stay, and you shall see Elias come presently and take him downe. And this vvas their Regard.

But these vvere but withered leau<sup>2</sup>es. They <sup>2</sup> Greene leau<sup>2</sup>es. then that on earth vvere neereſt him of all, the greenest leau<sup>2</sup>es and likeſt to hang on, and to giue him

## D. Andrewes Sermon

him some shade: euen of them, some bought and solde him, others denyed and forswore him, but all fell away and forsooke him. ἀπεφύλαξε μὲ (sayth Theodoret) not a leafe left

2.  
Fruit.

But, leaues are but leaues, and so are all earthly stayes. The fruite then, the true fruit of the Vine indeed, the true comfort in all heauinesse, is Desuper, from aboue, is diuine consolation. But vindemiauit me, (sayth the Latine text) euen that was in this his Sorrow, this day, bereft him too. And that vvas his most sorrowful complaint of all others: not that his friends vpon earth, but that his Father from heauen had forsaken him, that neither heauen nor earth yeelded him any regard; but that betweene the passioned powers of his soule, and vvhatsouer might any wayes refresh him, there was a Trauerse drawen, and he left in the estate of a weatherbeaten tree, all desolate and forlorne. Euidēt, too euidēt, by that his most dreadfull crie, which at once mooued all the powers in heauen and earth, My God, my God, why hast thou forsaken mee? Weigh well that crie, consider it well, and tell me, Si fuerit clamor sicut

Matt. 27.  
46.



## of the Passion of Christ.

*sicut clamor iste, If euer there were crie, like to that of his : Neuer the like crie, and therefore neuer the like sorow.*

*It is strange, very strange, that of none of the Martyrs the like can be read; who yet endured most exquisite paines in their Martyrdoms: yet we see with what courage, with what cheerefulness, how euen singing they are reported to haue passed through their torments. Will you knowe the reason? S. Augustine setteth it downe, Martyres non eripuit, sed nunquid deseruit? Hee deliuered not his Martyrs, but did he forsake them? He deliuered not their bodies, but hee forsooke not their soules, but distilled into them the dew of his heauenly comfort; an abundant supply for all they could endure. Not so heere, Vindemiauit me (sayth the Prophet) Dereliquisti me (sayeth he himselfe:) No comfort, no supply at all.*

*Leo it is that first said it, (and all antiquitie allowv of it,) Non soluit Vnionem, sed subtraxit visionem. The Vnion vvas not dissolued; True, but the beames, the influence was restrained, and for any comfort from thence,*

## D. Andrewes Sermon

his Soule vvas, euen as a scorched heath ground, vvithout so much as any drop of deVV of Diuine comfort: as a naked tree, no fruit to refresh him vvithin, no leafe to giue him shadow vvithout: The povver of darkenesse let loose to afflict him: the influence of comfort, restrained to relieue him. It is a Non sicut this, It cannot bee expressed as it should, and as other things may; In silence vve may admire it, but all our vvordes vvill not reach it. And though to dravv it so farre as some doe, is little better then blasphemie; Yet on the other side, to shrink it so short, as other some do, cannot be but vvith derogation to his Loue, vvho, to kindle our loue and louing Regard, vvould come to a Non sicut in his suffering: For, so it vvas, and so vve must allowv it to be. This in respect of his Passion. Dolor.

Secondly of  
the qualitie  
of his Person.

Nowv in respect of his Person, Dolor meus. VVhereof, if it please you to take a viewv, euen of the Person thus vvounded, thus afflicted and forsaken, you shall then haue a perfect Non sicut. And in deed, the Person, is here a vveighty circumstance, it is thrice repeated, Meus, Mihi, Me. And vve may not leaue it out. For,

## of the Passion of Christ.

For, as is the Person, so is the Passion; and any one, euen the very least degree of vvrong or disgrace, offered to a Person of excellencie, is more then a hundreth times more, to one of meane condition: So vveightie is the circumstance of the Person Consider then, howv great this Person vvas; And I rest fully assured, here we may boldly challenge, and say, Si fuerit sicut.

Ecce Homo, saith Pilate first, A man he is, as wee are: and were hee but a man, Nay, 1.  
Ioh. 19.5 were he not a man, but some poore dumbe creature, it were great ruth to see him so handled, as he was.

A man, saith Pilate, and a Iust Man, saith Pilats vvife. Haue thou nothing to doe with that Iust Man. And that is one degree further. For though wee pitie the punishment euen of malefactors themselues: yet euer, most compassion we haue of them that suffer, and be innocent. And he was Innocent: Pilate, and Herod, and the Prince of this vvorld, his very enemies, being his Iudges. 2.  
Matt. 27.  
19.  
Luke 23.  
14. & 15.  
Iohn. 14.  
30.

Now, among the Innocent, the more Noble the Person, the more heauie the spectacle: and  
neuer



## D. Andrewes Sermon

Iere. 22.  
18.

*never doe our bowels earne so much, as ouer such.*  
Alas, alas for that noble Prince, (*sayeth this Prophet,*) (*the stile of mourning for the death of a great Personage.*) And, hee that suffereth here, is such, euen a principall Person among the sonnes of men, of the race Royall, descended from Kings; Pilate stiled him so in his Title, and he would not alter it.

Ioh. 19.  
22.

4.

Three degrees. But, yet vve are not at our true Quantus. For he is yet more: More, then the highest of the sonnes of men: for he is **THE SONNE OF THE MOST HIGH**

Ioh. 19.5

Mar. 15.  
39.

**GOD.** Pilate saw no further, but Ecce Homo; The Centurion did, Verè Filius Dei erat hic. Now truely this was the Sonne of God. And here, all words forsake vs, and eue-ry tongue becommeth speechlesse.

Vve haue no way to expresse it, but à Minore ad Maius. (Thus,) Of this booke, the booke of Lamentations, one speciall occasion was, the death of King Iosias; But beholde, a greater then Iosias is here.

C. 4. 20.

Of King Iosias (as a special reason of mourning) the Prophet saith, Spiritus oris nostri, Christus

## of the Passion of Christ.

Christus Domini, The very breath of our  
noſethrils, The Lords Anointed; (for ſo are all  
good Kings in their Subjects accompts) Hee is  
gone. But behold, here is not Christus Do-  
mini, but Christus Dominus, The Lords  
Chriſt; But, The Lord Chriſt himſelfe: And  
that, not coming to an Honourable death in  
battaile, as Iofias did, But, to a moſt vile re-  
prochfull death, the death of malefactors in the  
higheſt degree. And not ſlaine outright, as Iof-  
ias was: but mangled and maſſacred in moſt pi-  
tifull ſtrange maner; wounded in body, wounded  
in Spirit, left utterly deſolate. O conſider this  
well, and confeſſe the Caſe is truly put, Si fuerit  
Dolor, ſicut Dolor meus. Neuer, neuer  
the like Perſon: And if, as the Perſon is, the  
Paſſion be, Neuer the like Paſſion to his.

It is truly affirmed, that any one, euen the  
leaſt drop of Blood, euen the leaſt paine, yea of  
the body onely, of this ſo great a Perſon; any  
Dolor vvith this Meus, had bene ynough to  
make a Non ſicut of it. That is ynough, but  
that is not all: for adde now the three other  
degrees; Adde to this Perſon, thoſe wounds,  
D that

## D. Andrewes Sermon

that Sweat, and that Cry, and put altogether:  
And, I make no maner question, the like was not,  
shall not, cannot euer bee. It is farre aboue all  
that euer were, or can be. Abyssus est: Men  
may drowsily heare it, and coldly affect it: But  
Principalities and Powers, stand abashed at it.  
And for the Qualitie, both of the Passion and of  
the Person, That Neuer the like; thus much.

2.  
Of the  
cause.

**N**ow to proceed to the Cause, and to con-  
sider it: for without it, we shall haue  
but halfe a Regard, and scarce that.  
In deed, set the Cause aside, and the Passion ( as  
rare as it is, ) is yet but a dull and heauie sight:  
wee list not much looke vpon spectacles of that  
kinde, though neuer so strange: they fill vs full  
of pensiue thoughts, and make vs Melancho-  
lique; and so doeth this, till vpon examination  
of the Cause, we finde it toucheth vs neere; And  
so neere so many wayes, as we cannot choose, but  
haue some Regard of it.

1.  
GOD.

What was done to Him, wee see. Let there  
now be a Quest of Inquirie, to finde who was the  
doer



## of the Passion of Christ.

doer of it. *Who? Who, but the Power of darknesse, wicked Pilate, bloody Caiphas, the enuious Priests, the barbarous Souldiers? None of these are returned heere. Wee are too low, by a great deale, if wee thinke to finde it among men.*

*Quæ fecit mihi Deus. It was God that did it. An houre of that day was the houre of the Power of darkenesse: but the whole day it selfe, is said heere plainely, was the day of the Wrath of God. God was a doer in it; Where-with God hath afflicted me.*

Luke 22.  
53.

*God afflicteth some in Mercie: and others in wrath. This was in his wrath. In his wrath God is not alike to all; Some he afflicteth in his more gentle and milde: others in his fierce wrath. This was in the very fiercenesse of his wrath. His Sufferings, his Sweate, and Cry, shew as much; They could not come, but from a wrath, Si fuerit sicut, ( For we are not past Non sicut, no not heere in this part: it followeth vs still, and will not leaue vs in any point, not to the end )*

Gods wrath

*The Cause then in God was wrath. What caused this wrath? God is not wroth, but with*

2.  
Sinne.

## D. Andrewes Sermon

finne; Nor grievously wroth, but with grievous  
finne. And in CHRIST there was no grievous  
finne, Nay, no sinne at all. God did it, (the  
text is plaine.) And, in his fierce wrath he did it.  
For what Cause? For, God forbid God should  
doe as did Annas the high Priest, cause him to  
be smitten without cause. God forbid (saith A-  
braham) the Iudge of the world should doe  
wrong to any. To any, but specially to his owne  
Sonne: That his Sonne, of whom with thun-  
dring voyce from Heauen, hee testifieth all his  
ioy and delight were in Him, in him onely hee  
was wel pleased. And how then could his wrath  
waxe hot, to doe all this vnto Him?

There is no way to preserue Gods Iustice, and  
Christs Innocencie both, but to say as the Angel  
said of him to the Prophet Daniel, The Mes-  
sias shall be slaine, לֹא יָמָו וְעַתָּה *ve-en lo*, shalbe  
slaine, but not for himselfe. Not for him-  
selfe? for vvhome then? for some others. Hee  
tooke vpon him the person of others; and so do-  
ing, Iustice may haue her course and proceede.

Pitie it is to see a man pay that hee neuer  
tooke: but if he will become a Suretie, if hee will  
take

Not his.

Ioh. 18.

22.

Gen. 18.

25.

Dan. 9.

26.

Other mens

## of the Passion of Christ.

take on him the person of the Debtor, so he must. Pitie to see a sillie poore Lambe lie bleeding to death; but if it must be a Sacrifice, (such is the nature of a sacrifice) so it must. And so Christ, though without sinne in himselfe, yet as a Suretie, as a Sacrifice, may iustly suffer for others, if he will take vpon him their persons; and so, God may iustly giue way to his wrath against him.

And who be those others? The Prophet Esay <sup>Ours.</sup> telleth vs, and telleth it vs seuen times ouer for failing, Hee tooke vpon him our infirmities, and bare our maladies: Hee was wounded for our iniquities, and broken for our transgressions. The chastisement of our peace was vpon him, and with his stripes were we healed. All we as sheepe were gone astray, and turned euery man to his owne way: and the Lord hath layd vpon him the iniquities of vs all. *All, all, euen those, that passe to and fro, and for all this, regard neither him, nor his Passion.* Esa. 53.  
4, 5, 6.

The short is: It was we, that for our sinnes, our many, great, and grievous sinnes, (Si fue-



## D. Andrewes Sermon

rint sicut, the like whereof neuer were) should haue swet this Sweat, and haue cryed this Cry; should haue bene smitten with these sorrowes by the fierce Wrath of God, had not he stepped betweene the blow and vs, and latched it in his owne body & soule, euen the dint of the fiercenes of the Wrath of God. O the Non sicut of our sinnes, that could not otherwise be answered!

To returne then a true Verdict. It is wee, (we wretched sinners that we are) that are to be found the principals in this acte; and those on whom wee seeke to shift it, to deriue it from our selues, Pilate and Caiaphas and the rest, but instrumentall causes onely. And it is not the executioner that killeth the man properly, (that is, They:) No, nor the Iudge, (which is God in this case:) onely sinne, *Solum peccatum homicida est*, Sinne onely is the murtherer, (to say the trueth;) and our sinnes the murtherers of the Sonne of God: and the Non sicut of them, the true cause of the Non sicut both of Gods Wrath, and of his sorrowfull sufferings.

Which bringeth home this our Text to vs, euen into our owne bosoms; and applyeth it most effectually,

## of the Passion of Christ.

effectually, to mee that speake, and to you that heare, to euery one of vs; and that with the Prophet Nathans application, Tu es homo, <sup>2.Sam.</sup> Thou art the Man, <sup>12.7.</sup> euen thou, for whom God in his fierce wrath thus afflicted him. Sinne then was the cause on our part, vvhhy wee, or some other for vs.

But yet, what was the cause why Hee on his part? what was that that mooued him thus to become our Suretie, and to take vpon him our debt and danger? that mooued him thus to lay downe his Soule, a sacrifice for our sinne? Sure, Oblatus est quia voluit, sayth Esay againe, <sup>3</sup> <sup>Loue of vs.</sup> Offered hee vvas for no other cause, but because he would: For vnlesse he would, he needed not: Needed not, for any necessitie of Iustice; for no Lambe was euer more innocent: Nor for any necessitie of constraint; For twelue legions of Angels were readie at his commaund: But, because he vvould. <sup>Esa 53.7.</sup>

And vvhy vvould hee? No reason can be giuen, but, because he Regarded vs: (Marke that reason.) And what were wee? Verely, vtterly unworthy euen his least regard; not vvorth the taking

## D. Andrewes Sermon

Rom. 5.8 taking vp, not vvorth the looking after : Cum inimici essemus (saith the Apostle) we were his enemies vvhen hee did it ; vvithout all desert before, and vvithout all regard after he had done and suffered all this for vs : and yet hee vvould Regard vs, that so little regard him. For vvhen hee savv vs (a sort of forlorne sinners) Non prius natos, quàm damnatos, Damned as fast as borne, as beeing by nature children of vvyrath, and yet still heaping vp vvyrath against the day of vvyrath, by the errorrs of our life, till the ti: e of our passing hence : and then the fierce vvyrath of God, ready to ouervvhelme vs, and to make vs endure the terrour and torments of a neuer dying death, (another Non sicut yet) VVhen (I say) he savv vs in this case, hee vvvas mooued vvith compassion ouer vs, and vvnder-tooke all this for vs. Euen then, in his loue hee regarded vs, and so regarded vs, that hee regarded not himselfe, to regard vs.

Bernard sayth most truely, Dilexisti me Domine, magis quàm te, quando mori voluisti pro me : In suffering all this for vs, thou shewedst (Lord) that vve were more deere  
to



## of the Passion of Christ.

to thee, that thou regardest vs more, then thine owne selfe : And shall this Regard finde no regard at our hands ?

It was Sinne then, and the hainousnes of sinne in vs, that prouoked wrath and the fiercenesse of his wrath in God : It was loue, and the greatnes of his loue in Christ, that caused him to suffer these Sorrowes, and the grieuousnes of these sorowes, and all for our sakes.

And indeed, but onely to testifie the Non sicut of this his Loue, all this needed not, that was done to him. One, any one, euen the very least of all the paines hee endured, had bene ynough ; Ynough, in respect of the Meus : ynough, in respect of the Non sicut of his Person. For that which setteth the high price on this Sacrifice, is this ; That he which offreth it vnto God, is God. But, if little had bene suffered, little would the Loue haue bene thought, that suffered so little ; and as little Regard would haue bene had of it. To awake our Regard then, or to leaue vs excuselesse, if we continue regardlesse ; all this hee bare for vs : that he might as truely make a Case of Si fuerit Amor, sicut Amor meus, as he

E

did

## D. Andrewes Sermon

did before, of *Si fuerit Dolor, sicut Dolor meus. VVe say vve will Regard Loue; if vve vwill, here it is to Regard.*

So haue wee the Causes all three: *Wrath in God: Sinne in our selues: Loue in Him.*

Our benefite by it.

Perteines it not to vs?

Yet haue we not all we should For, vvh<sup>t</sup> of all this? VVhat good? Cui bono? That, that is it indeed that we will Regard, if any thing: as being matter of Benefit, the onely thing in a manner the vvorl<sup>d</sup> regardeth, vvhich, bringeth vs about to the very first words againe. For, the very first words vvh<sup>ch</sup> vve read, Haue ye no Regard? are in the Original, לֹא אֵלֵיכֶם lo alechem, which the Seuentie turne (word for word) οὐ πρὸς ὑμᾶς; and the Latine likewise, Nonne ad vos pertinet? Perteines it not to you, that you Regard it no better? For these two, Perteining, and Regarding, are folded one in another, and goe together so commonly, as one is taken often for the other. Then to be sure to bring vs to Regard, hee vrgeth this, Perteines not all this to you? Is it not for your good? Is not the benefite yours? Matters of benefite, they pertaine to you, and vvithout them, Loue, and all the rest,

## of the Passion of Christ.

rest, may pertaine to vvhom they vwill.

Consider then, the inestimable benefite that groweth vnto you, from this incomparable Loue. It is not impertinent this; Euen this; That to vs hereby, all is turned about cleane contrary: That by his Stripes, vve are healed: by his Sweat, vve refreshed: By his forsaking, vve receiued to Grace: That this Day, to Him the day of the fiercenesse of Gods vvrath: is to vs the Day of the falnesse of Gods fauour, (as the Apostle calleth it) *2. Cor. 6.* A day of Saluation. In respect of that he suffered, (I deny not) an euill day: a day of heauinesse: But, in respect of that, vvhich He, by it hath obtained for vs: It is, (as vve truly call it,) A good Day, a Day of Ioy and Iubilee. For it doeth not onely ridde vs of that vvrath, vvhich pertained to vs for our Sinnes: but, further it maketh that pertaine to vs, vvhereto vve had no maner of right at all.

For, not onely by his death, as by the death of our sacrifice; by the blood of his Crosse, as by the blood of the Paschal Lambe, the Destroyer passeth ouer vs, and vvee shall not perish: *Exod. 12. 15.* But also by his death, as by the death of our High



## D. Andrewes Sermon

- Num. 15. 28. Priest (for he is Priest and Sacrifice both) vve are restored from our exile, euen to our former forfeited estate in the land of Promise. Or rather (as the Apostle sayth) Non sicut delictum, sic donum: Not to the same estate, but to one nothing like it: (that is) One farre better, then the estate our sinnes bereft vs: For they deprived vs of Paradise, a place on earth: but by the purchase of his Blood, we are entitled to a farre higher, euen the kingdome of heauen: and his blood, not onely the blood of Remission to acquite vs of our sinnes; but the blood of the Testament too, to bequeath vs, and giue vs estate, in that heauenly inheritance.
- Rom. 8. 15.
- Matt. 26. 28.

Now vvhatsoever else, this (I am sure) is a Non sicut: as that which the eye, by all it can see; the eare, by all it can heare; the heart, by all it can conceiue, cannot patterne it, or set the like by it. Pertaines not this vnto vs neither? Is not this worth the regard? Sure if any thing be worthy the regard, this is most worthy of our very worthiest and best Regard.

The recapitulation of all.

Thus haue vvee considered and seene, not so much as in this sight we might or should, but as much

## of the Passion of Christ.

much as the time wil giue vs leaue. And now, lay all these before you, (euery one of them a Non sic cut of it selfe) the paines of his Body, esteemed by Pilates Ecce; the sorrowes of his Soule, by his sweat in the Garden; the comfortlesse estate of his Sorowes, by his crie on the Crosse: And with these, his Person, as being the Sonne of the great and eternall God. Then ioyne to these, the Cause: In God, his fierce wrath: In vs, our heinous sinnes deseruing it: In him, his exceeding great Loue, both suffering that for vs which wee had deserued; and procuring for vs, that vvee could neuer deserue: making that to appertaine to himselfe, vvhich of right pertained to vs; and making that pertaine to vs, vvhich pertained to him only, and not to vs at all, but by his meanes alone. And after their view in seuerall, lay them all together, so many Non sicuts into one, and tell me, if his Complaint be not Iust, and his Request most Reasonable.

Yes sure, his Complaint is Iust, Haue ye no regard? None? and yet neuer the like? None? and it pertaines vnto you? No regard? As if it vvere some common ordinarie matter, and the

<sup>I</sup>  
The Com-  
plaint.  
The matter  
iust.

## D. Andrewes Sermon

like neuer was? No regard? As if it concern'd you not a vvhit, and it toucheth you so neere? As if hee should say: Rare things you regard, yea though they no wayes pertaine to you; this is exceeding rare, and vvill you not regard it? Againe, things that neerely touch you, you regard, though they be not rare at all; this toucheth you exceeding neere, euen as neere as your soule toucheth you, and vvill you not yet regard it? vvill neither of these, by it selfe, mooue you? vvill not both these together mooue you? vvhat will moue you? vvill Pitie? heere is Distresse, Neuer the like: will Duety? heere is a Person, neuer the like: vvill Feare? here is vvrath, neuer the like: vvill Remorse? here are sinnes, neuer the like: vvill Kindnesse? here is Loue, neuer the like: vvill Bountie? here are Benefits, neuer the like: vvill all these? heere they be all, all aboue any Sicut, all in the highest degree.

The maner  
earnest.

Truely the Complaint is Iust, it may moue vs: it wanteth no reason, it may mooue: and it wanteth no affection in the deliuerie of it to vs, on his part to mooue vs. Sure it mooued him exceeding much: for among all the deadly sorrowes of his



## of the Passion of Christ.

his most bitter Passion, This, euen this seemeth to be his greatest of all, and that vvhich did most affect him, euen the grieſe of the slender reckoning most men haue it in; as little respecting him, as if he had done, or suffered nothing at all for them. For loe, of all the sharpe paines he endureth, he complaineth not: but of this he complaineth, of No Regard: That, vvhich grieueth him most, that, which most he moaneth, is this. It is strange hee should be in paines, such paines as neuer any was, and not complaine himselfe of them, But, of vvant of Regard onely. Strange, he should not make request, ô Deliuier me, or Relieue mee: But onely, ô Consider and Regard mee. In effect, as if hee said, None, no deliuerance, no reliefe do I seeke: Regard I seeke. And all that I suffer, I am content with it, I regard it not: I suffer most vvillingly, if this I may finde at your hands, Regard.

Truely, this so passionate a Complaint may moue vs; it moued all but vs: For most strange of all it is, that all the Creatures in heauen and earth, seemed to heare this his mournesfull Complaint, and in their kinde, to shew their Regard  
of

The Regard  
of the Crea-  
tures of it.

## D. Andrewes Sermon

of it: The Sunne in heauen shrinking in his light; the earth trembling vnder it; the very stones cleauing in sunder, as if they had sense and Sympathie of it: and sinfull men onely, not mooued vvith it. And yet it vvas not for the Creatures, this vvas done to Him, to them it pertaineth not: But for vs it vvas, and to vs it doeth; And shall vve not yet Regard it? Shall the Creature, and not vve? Shall vve not?

The benefite, if.

If vve doe not, it may pertaine to vs, but vve pertaine not to it: It pertaines to all, but all pertaine not to it. None pertaine to it, but they that take benefite by it; and none take benefit by it, no more then by the brasen Serpent, but they that fixe their eye on it. Behold, Consider, and Regard it: the profite, the benefite is lost vvithout Regard

The perill, if not.

If vvee doe not., as this vvas a day of Gods fierce wrath against him, only for regarding vs; so there is another day comming, and it vvill quickly be here, a day of like fierce wrath against vs, for not regarding him. And who regardeth the power of this vvraath? He that doeth, vvill surely Regard this.

Psal. 90.  
11.

In

## of the Passion of Christ.

In that day, there is not the most carelesse of  
us all, but shall cry as they did in the Gospel,  
Domine, non ad te pertinet, si perimus? Mark. 4.  
Pertaines it not to thee, Carest thou not that vve 38.  
perish? Then would we be glad to pertaine to him,  
and his Passion. Perteines it to vs then, and  
pertaines it not now? Sure now it must, if  
then it shall.

Then, to giue ende to his Complaint, let vs  
graunt him his request, and Regard his Passion. 2  
Let the Rarenesse of it: The Neerenesse to vs: The Re-  
quest.  
Let Pitie, or Duety: Feare, or Remorse: Loue, Haue some  
or Bountie. Any of them, or all of them. Let the Regard.  
iustnesse of his Complaint: Let his affectionate  
maner of Complaining of this, and onely this.  
Let the shame of the Creatures Regard: Let our  
Profia, or our Perill. Let some thing preuaile  
with vs, to haue it in some Regard.

Some Regard! Verily, as his sufferings, his 1  
Loue, our good by them are: so should our Re- Our best  
gard be, a Non sicut too, That is, a Regard of Regard.  
these, and of nothing in comparison of these. It  
should be so: For with the benefite, euer the Re-  
gard should arise.

F

But



## D. Andrewes Sermon

But God helpe vs poore sinners, and be mercifull vnto vs. Our Regard is a Non sicut, indeed: but it is backward, and in a contrary sense; That is, no where so shallow, so short, or so soone done. It should be otherwise, it should haue our deepest consideration, this; and our highest Regard.

2  
At least,  
some Re-  
gard.

But if that cannot be had, (our nature is so heavy, and flesh and blood so dull of apprehension in Spirituall things,) yet at least-wise some Regard. Some, I say: The more the better; But in any wise some. And not as here, No Regard, none at all: Some wayes to shew, vve make account of it, to vvithdraw our selues, to void our minds of other matters, to set this before vs, to thinke vpon it, to thanke him for it; to regard him, and stay and see, vvwhether hee vvill regard

Act. 2.37 vs, or no. Sure hee will, and vve shall feele our bearts pricked vvith sorrow, by consideration of

Luke 24. the cause in vs, our sinne: And againe, vvarme vvithin vs, by consideration of the cause in him, his Loue; til by some motion of Grace he answere vs, and shew, that our Regard is accepted of him.

3  
This day  
specially.

And this, as at all other times, (for no day is amisse,

## Of the Passion of Christ.

misse, but at all times, some time to be taken for this duty) so specially on this day; this Day which we hold holy to the memorie of his Passion, this Day to do it; to make this Day, the Day of Gods wrath and Christs suffering, a Day to vs of serious consideration and Regard of them both.

It is kindly to consider *Opus diei, in die suo*, The worke of the Day, in the Day it was wrought: and this day it was wrought. This Day therefore, vvhatsoever our businesse be, to lay them aside a little; vvhatsoever our haste, yet to stay a little, and to spend a few thoughts in calling to minde and taking to Regard, what this Day the Sonne of God did and suffered for vs: and all for this end, that what he was then, we might not be; and vvhat he is now, we might be for euer.

Which, Almighty God grant we may all do, more or lesse, euen euery one of vs, according to the seuerall measures of his grace  
in vs, &c.



UNIVERSITY  
LIBRARY  
CAMBRIDGE